/3 cont./
101 limited and at the same time /4/ fleeting. Signifying but not signified /Fr.: signifiant sans signifié/, we should say, if we dare resort to a convenient terminology. But these syllables, on the other hand, convey exact topographical correspondences. The perimeter of the lands that they cover has remained nearly fixed since the twelfth century, date of the oldest written testimony; and undoubtedly that is not the beginning. In the disorders of this [175] history in full motion, a history of nomads, of transfers of races and of ethnic conquerors, here in a corner of the Atlas is a people who very likely have not budged, whose existence in the same place is attested to for nearly a thousand years. And that is not peculiar to it. The same thing or nearly so could be said of its [361] Maçmûda cousins. We certainly knew that we were in a society of sedentary peoples, that it was even a matter of the oldest sedentary peoples of the Maghreb. But where the matter becomes complicated is that, if the name itself has remained immutable and localized, this immutability was only formal.

619 Just as certainly as the Seksawa have preserved themselves
● 144 here, as such, since the Almohade epic, which found them and
101 left them in the same place, today 90 % perhaps, or even more, are nothing more than allogeneous. This is not a matter of those imperceptible transformations, inherent in the life of a people, and which mean that there are no pure races, in the biological sense of the term. It is a matter of replacements, catalogued in popular memory and which, over the four centuries embraced by local traditions, assert themselves as the most unimpeachable fact, and almost as a basic datum of this personality.

121 It is a great debate to seek out, for a given peopling, what
619 has been the determining factor, of the group or of the territory
174 (1).
101

1. A. Moret and G. Davy, Des clans aux empires /From Clans to Empires/, 1923, pp. 64 sq.

One Berberist has put forth the hypothesis that appellations such as

/14 cont./ Accordingly, when bad harvests follow one another too closely, the less favored regions first cast the people back toward the springs and séguias; then, if the rains still delay, as happens several times a century, famine chases families and flocks toward the plains of the Gharb /Rharb/. Tribal migrations in the wake of wars and epidemics further accelerate this perpetual stir. The result of these internal movements is to facilitate the fusion of races, unify culture, and give to the elements that form the "Chleuh" /Shluh/ group common characteristics that distinguish it easily from the other Berbère /Berber/ populations.

VII. The roads of the Atlas and of the Anti-Atlas. -- Whatever may be the richness of the central valley of the Sous wadi, which the Zagmouzen, the Haut-Dra, and the Dadès produce between the two chains, it is not in this part of the Moroccan South that one can observe the most original manifestations of the social life of the Berbères /Berbers/. The latter are not at ease in the qsour /fortified places/ and the big villages in the midst of the séguias and gardens. There they encounter the "haraten" /Haratin/ -- descendants of black slaves -- the /15/ Arabs who have entered the service of the Makhzen /makhzan/, the shorfa /shurfa/, and the marabouts, attracted by the fertility of the land. The population of the oases resulting from this mixture of races soon loses all its warlike qualities and most often falls under the domination of foreign leaders or of the more bellicose tribes in the vicinity. The true territory of the autochthons remains the mountains, and it is by studying the groups that occupy them and remain the most active and the most numerous that we shall succeed at the same time in understanding what influences are exerted on the lives of the inhabitants of the plains.

The Haut-Atlas /High Atlas/ and the Anti-Atlas do not by any means constitute an impassable barrier. They are crossed by numerous passes, which take the line of the valleys, by which constant relations are established between the two versants, so that the displacement of people, the migration of families and tribes are scarcely stopped by the obstacle of the mountains.